8: Lužbetak E-4 (no date) 1951 RHl Caucasia RHl

585 [776] (7) In a number of instances we have noticed that the dagger or sword was used in connection with the marriage ceremony. The best-man took the bride around the hearth and each time he struck the chain with his dagger. The bride had to enter her new home under an arch of swords or with a dagger or club held above her head. This wedding custom, too, has a religious basis. The household gods of the bride's family have become exceedingly jealous of the bride, because by marrying she has united herself to another family and will now worship other ancestors, abandoning her own. These jealous godlets realize that the best time to enter her new home and to cause countless harm is simultaneously with the bride. Fortunately, these household gods are afraid of daggers.[114] [845] Among the Georgian mountaineers, a mother after having given birth to a child will keep a sword under the pillow as a protection against aerial spirits.[115] Spirits are afraid of the sword for several reasons—at least such is our conjecture. The God of Iron, of the Sword, and of the Hearth-Chain is one and the same god, called Safa. This sword ceremony may perhaps insure [823] Safa's protection against jealous godlets. It may also insure the protection of [769] the departed because *iron* is a means of contacting ancestors. In Ossetia on the [787] "feast of the dedication of clothing" clothes are consecrated and sent to the netherworld by means of an iron knife.[116] The Ingushi get in contact with their departed by means of iron tongs.[117]

(8) The other marriage ceremonies are likewise mainly pastoral in character: horse-racing, submission to the husband, wishes for a rich progeny but always with a disproportion of "nine boys to every blue-eyed girl." Finally, the long elaborate and expensive wedding itself is typical of pastoral peoples.

[606] There are, however, a few traces of a so-called mother-right culture. The rôle played by the mother-in-law in the ceremonies, as we have stressed (*supra*, p. 125), is indeed not inconsistent with the position of the mother of the household in a patriarchal family, but, we must admit that their astounding importance gives them a suspiciously matriarchal colouring: in the ceremonies described, it is the Lesghian mother who welcomes the bride into the house as if she were the head of the family. It is the mother who holds her by the hand as she crosses the threshold. It is the mother's brother who led the bride's horse in the Ingiloi procession from her home to that of her groom. It is the mother who puts the honey into the mouth of the bride as a sign that the bride has a sweet life ahead of her under such an amiable mistress as her mother-in-law. And we should not forget that in the Lesghian engagement it was the mother who presented the engagement gifts which concluded the betrothal contract.[118]

595 585 114 We cannot conclude this chapter without briefly refuting some of Kovalevskij's assumptions. Like so many anthropologists of his day, he was inclined to find traces of an epoch older than that of patriarchy, and older than that of

---

[114] For the custom among the Ossetes see Kovalevskij, *Coutume contemp.*, pp. 170 f.

[115] Cf. Reineggs, *op. cit.*, II, p. 112 f.

[116] Kokiev, *Slepovye soeružeinija*, (Vladikavkaz, 1928), p. 38.

[117] Baddeley, *op. cit.*, II, p. 120.

[118] *Supra*, p. 103.